

Die Luna 15. Septemb. 1648.

IT is this day Ordered by the Lords and Commons in Parliament assembled, That this Shorter Catechisme be forthwith Printed and Published, wherein Mr. Henry Roborough and Mr. Adoniram Byfield, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done: and. for preventing of all abuse therein; It is further Ordered, That no person whatsoever, do presume to Print, or Reprint the same in any Volume, but onely such as shall be appointed and authorized thereunto by the said Scribes. And that no person or persons, shall presume to sell, barter, or any way to spread or convey any Book or Copies of the said Catechisme, Printed without the appointment afore said, upon pain of forfeiture of the whole Impression, if any such be so Printed; and of all such Books or Copies thereof, as shall be offered to sale, bartering, or be any other wayes spread; and all and every person offending in any of the premises, to be liable to such farther punishment, as the contempt of an Ordinance of Parliament shall deserve, provided that this restriction of Printing shall continue for one whole year, and no longer.

*Jo. Brown Cleric. Parliamentorum.
H. Elsyngs Cler. Parl. D. Com.*

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The Humble

159

A D V I C E

Of the

A S S E M B L I E

O F

D I V I N E S

Now by Authority of

P A R L I A M E N T

Sitting at

W E S T M I N S T E R,

Concerning

A Shorter Catechisme :

With the Proofs thereof at large out of the Scriptures.

Presented by them lately to both Houses of
P A R L I A M E N T.



L O N D O N,

Printed by *A. Maxey* for *John Rothwell* at the Fountain in
Gold-Smiths Row in *Cheapside*, 1658.

The Example

A. D. V. I. C. L.

Of the

A. S. H. M. W. I. B.

DIVINES

Now by Authority

P. A. R. C. I. A. M. E. N. T.

W. E. S. T. M. I. N. S. T. R.

It is the duty of every Christian to

be a good example to the world

and to

be a

good example to the world



TO THE
RIGHT HONORABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT:

The Humble Advice of the
ASSEMBLY of DIVINES
Sitting at
WESTMINSTER:

Concerning
A Shorter Catechisme.

Quest. **W**hat is the chief end of Man?

Ans^r. Man's chief end is to glorify God^a, and to enjoy him for ever^b.

ever ye do, do all to the glory of God. Rom. 11.36. For of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen. ^b Psal. 73.25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. V. 16.] My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. V. 27.] For lo they that are far from thee shall perish, thou hast destroyed all them that go a whoring from thee. V. 18.] But it is good for me to draw near to God, I have put my trust in the Lord God, that I may declare all thy works. ^a 1 Cor. 10.31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Q. What

Q. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New Testament^c) is the only rule to direct us how we may glorify and enjoy him^d.

^c 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. ^d Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. ^e 1 Job. 1. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us and truly our fellowship is with the Father, and with his Son Jesus Christ. ^f V. 4.] And these things write we unto you, that your joy may be full.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires

^e 2 Tim. 1. 13. Hold of man^e.

fast the form of

found words which thou hast heard of me, in faith, and love, which is in Christ Jesus. 2 Tim. 3. 16. *Vide supra.*

Q. What is God?

^f Job. 4. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth. ^g Job

A. God is a Spirit^f, Infinite^g, Eternal^h, and Unchangeableⁱ, in his Being^k, Wisdom^l, Power^m, Holinessⁿ, Justice, Goodness and Truth^o.

¹ 11. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? [V. 8.] It is as high as heaven what canst thou do? deeper than hell, what canst thou know? [V. 9.] The measure thereof is longer than the earth, and broader than the sea. ^h Psal. 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, to everlasting, thou art God. ⁱ Jam. 1. 17. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. ^k Exod. 3. 14. And God said unto Moses, I am that I am, and he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you. ^l Psal. 147. 5. Great is our Lord and of great power, his understanding is infinite. ^m Rev. 4. 8. And the four beasts had, each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. ⁿ Rev. 15. 5. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest. ^o Exod. 34. 6. And the Lord passed before him and proclaimed the Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth. [V. 7.] Keeping mercy for thousands, forgiving iniquity, and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

Q. Are

Q. Are there more Gods then one?

A. There is but one onely, the living and true God P. 1 Deut. 6. 4. Hear O Israel, the Lord our God is one Lord. Jer.

10. 10. But the Lord is the true God he is the living God and an everlasting King; at his breath the earth shall tremble and the nations shall not be able to abide his indignation.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

11 John 1. 7. For there are three that bear record in heaven, the

Father, the Word, and the Holy Ghost, and these three are one. Matt. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the decrees of God?

A. The decrees of God, are his eternal purpose according to the counsell of his Will, whereby, for his own glory, he hath fore-ordained what-ever comes to pass.

1 Eph. 1. 4. According as he hath chosen us in him before the

foundation of the world, that we should be holy and without blame before him in love. V. 11.] In whom also we obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his own will. Rom. 9. 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction. V. 23.] And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of Creation and Providence.

Q. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very good.

1 Gen. 1. throughout. Heb. 11. 3. Through

which we understand that the worlds were framed by the Word of God, so that things which were seen were made of things that do. appear.

Q. How did God create man?

A. God created man male and female after his own image

Gen. 1. 26. And God said, let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *V. 27.* So God created man in his own image, in the image of God created he him, male and female created he them. *V. 28.* And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. *Col. 3. 10.* And have put on the new man, which is renewed in knowledge after the image of him that created him. *Eph. 4. 24.* And that ye put on that new man, which after God is created in righteousness and true holiness.

Q. What are Gods works of Providence?

A. Gods works of Providence are his most holy ^u, wise ^{*}, and powerful preserving ^x, and governing all his creatures, and all their actions ^y.

^u *Psal. 145. 17.* The Lord is righteous in all his ways, and holy in all his works.

^x *Psal. 104. 24.* O Lord how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches. *Isa. 28. 29.* This also cometh from the Lord of hosts which is wonderful in counsel and excellent in working.

^y *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *Psal. 103. 19.* The Lord hath prepared his throne in the heaven, his kingdom ruleth over all.

Math. 10. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? *V. 30.* But the very hairs of your head are all numbered. *V. 31.* Fear ye not therefore, ye are of more value than many sparrows.

Q. what special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death ^z.

^z *Gal. 3. 12.* And the law is not of faith, but the man that doth

them, shall live in them. *Gen. 2. 17.* But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.

Q. Did our first Parents continue in the state wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created,

created, by sinning against God.

^b Gen. 3. 6. And when the woman saw that

the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. V. 7.] And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. V. 8.] And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. V. 13.] And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and I did eat. Eccles. 7. 19. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God ^b.

^b 1 Job. 3. 4. Who-soever committeth sin transgresseth also the law, for sin is the transgression of the law.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the state, wherein they were created, was their eating the forbidden fruit.

^b Gen. 3. 6. vide supra. V. 13.] The woman

which thou gavest to be with me, she gave me of the tree and I did eat.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression ^d.

^d Gen. 3. 16. And the Lord God commanded the man saying, of every tree of

the garden thou mayst freely eat. V. 17.] But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 Cor. 15. 22. For since by man came death, by man also came the resurrection of the dead. V. 22.] For as in Adam all die, so in Christ shall all be made alive.

Q. Into what estate did the fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery.

^e Rom. 5. 12. vide supra.

Q. Wherein consists the sinfulness of that estate whereinto man fell?

B

A. The

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[Rom. 5. 10. to the
 10. Eph. 1. 1. And you
 hath he quickened
 who were dead in
 trespasses and sins,
 world according to the
 disobedience. V. 3.]
 flesh fulfilling the desire
 them. *1st. 1. 14.* But
 V. 15.] Then when I
1st. 1. 15. For
 false witness, blasphemy

V. 2.] Wherein in times past ye walked according to the count of this
 world according to the Prince of the power of the air, the spirit that now worketh in the children of
 disobedience. V. 3.] Among whom also we all had our conversation in times past, in the lusts of our
 flesh fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as o-
 thers. *Eph. 2. 14.* But every man is tempted when he is drawn away of his own lust, and incited. *V. 15.]*
 Then when lust hath conceived it brings forth sin, and sin when it is finished begetteth forth
 death. *Eph. 2. 15, 16.* For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts,
 false witness, blasphemies.

2017-2018

Gen. 3. 8. Adam and his wife hid themselves from the presence of the Lord God among the trees.

the garden of Eden
the tree of life. ^h E

the law to do them.
ishment of his fine

1990-1991: 100% of the population is covered by the health insurance system.

*** Eph. 4** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

¹ Rom. 3, 21. But now the

Q. Who

Q. who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be God and man in two distinct Natures, and one Person for ever.

1 Tim. 2. 5. For there is one God and one Mediator between God and man, the man Christ Jesus. V. 6.] Who gave himself a ransom for

all to be testified in due time. 1 Job. 1. 14. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. Rom. 9. 5. Whole are the Fathers and of whom as concerning the flesh Christ came, who is over all God blessed for ever. Luke 1. 35. And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also the Holy thing which shall be born of thee, shall be called the Son of God. Gal. 3. 9. For in him dwelleth all the fulness of the Godhead, bodily. Heb. 7. 26. But this man because he continueth ever, (such an unchangeable Priesthood. V. 25.] Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ being the Son of God become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Heb. 2. 14. For as much then as the children are partakers of flesh and blood he also himself likewise took part of the same

that through death he might destroy him who had the power of death, that is the Devil. V. 16.] For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Heb. 10. 5. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Matt. 26. 38. Then saith he unto them, my soul is exceeding sorrowful even unto death, tarry you here and watch with me. Luke 1. 31. Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. V. 35. vide supra V. 42. And the spake out with a loud voice and said, Blessed art thou among women and blessed is the fruit of thy womb, Gal. 4. 4. vide supra. Heb. 4. 15. For we have not an High-Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Heb. 7. 26. For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher then the heavens.

Q. what offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Mat. 3. 23. For Moses truly said unto the Fathers, a Prophet shall the Lord your God

raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. Heb. 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused

him that speaketh on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Compared with 1 Cor. 13.3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Heb. 5.5. So also, Christ glorified not himself to be made an High-Priest; but he that said unto him, thou art my Son to day have I begotten thee. At the same time in another place V.6.] Thou art a Priest for ever after the order of Melchizedeck. V.7.] Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he feared. Psal. 116.1. Yet have I for my King upon my holy hill of Zion. 14.9.6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. V.7.] Of his government and peace there shall be no end; upon the throne of David and upon his Kingdom to order it and to establish it with judgment and justice, from henceforth even for ever, the zeal of the Lord of hosts will perform this. Mat. 21.9. Tell ye the daughter of Zion behold thy King cometh unto thee, meek and sitting upon an ass and a colt the foal of an ass. Psal. 118.1. Ask of me and I will give thee the Heavens for thine inheritance and the uttermost parts of the earth for thy possession, thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Pottery vessel. V.10.] Be wise now therefore, oh ye Kings; be instructed ye Judges of the earth. V.11.] Serve the Lord with fear and rejoice with trembling.

Q. How doth Christ execute the office of a Prophet?

A. Christ executed the office of a Prophet, in revealing to us by his word and Spirit the will of God for our salvation.

* Job. 1.18. No man hath seen God at any time, the onely begotten Son which is in the bosom of the Father, he hath declared him. 1 Pet. 1.10. Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. V.11.] Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory which should follow. V.12.] Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the Angels desire to look into. Job. 15.15. Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father I have made known unto you. Job. 20.31. These things are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfy divine Justice *, and reconcile us to God *, and

* Heb. 9.14. How much more shall the blood of Christ who thorough the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God. V.28.] So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. * Heb. 2.17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people.

in making continual intercession for us 7.

much ever hath an unchangeable Priesthood. V. 15.] Wherefore he is able to save the uttermost those that come to God by him, seeing he ever liveth to make intercession for them.

7 Heb. 7. 24. But this man because he conti-

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself ^a, in ruling ^a, and defending us ^b, and restraining and conquering all his and our enemies ^c.

7 Act. 15. 14. Simeon hath declared how God at the first did visit the Gentiles to take out of them a

people for his name. V. 15.] And to this agree the words of the Prophets as it is written. V. 16.] After this I will return and build again the tabernacle of David, which is fallen down and I will build again the ruins thereof and I will set it up. ^a 1/a. 3. 3. 2. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. ^b 1/a. 3. 2. 1. Behold a King shall reign in righteousness, and Princes shall rule in judgment. V. 2.] And a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. ^c 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet. P/ 110. through out.

Q. Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition ^a, made under the law ^b, undergoing the miseries of this life ^c, the wrath of God ^d, and the cursed death of the cross ^e, in being buried ^f, and continuing under the power of death for a time ^g.

7 Luk. 2. 7. And she brought forth her first-born Son and wrapped him in swaddling-clothes and laid him

in a manger, because there was no room for them in the Inn. ^a Gal. 4. 4. And when the fulness of time was come, God sent forth his Son made of a woman, made under the law. ^b Heb. 1. 2. 1. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. V. 3.] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes. 1/a. 53. 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. V. 3.] He is despised and rejected of men, a man of sorrows and acquainted with griefs, and we hid as it were our faces from him, he was despised and we esteemed him not. ^c Luk. 22. 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, ELI ELI LAMMA SABACHTHANI: that is to say, My God, my God, why hast thou forsaken me? ^d Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

^e 1 Cor. 15. 4. And he was buried, and that he rose again the third day according to the Scriptures. ^f Mat. 2. 40. As Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth. Act. 2. 24, 25, 26, 27. — 31. V. 24.] Whom God hath raised having loosed the pains of death, because it was not possible that he should be holden of it. V. 25.] For David spake concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moved. V. 26.] Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. V. 27.] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. V. 31.] He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

Q. Where

Q. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day¹, in ascending up into heaven^m, in sitting at the right hand of God the Fatherⁿ, and in coming to judge the world at the last day^o.

¹ 1 Cor. 15. 4. And that he was buried and that he rose again the third day according to the Scriptures. ^m Mark 16. 19. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. ⁿ Eph. 1. 20. Which he wrought in Christ when he raised him from the dead and set him on his own right hand in the heavenly places. ^o Act. 1. 11. Which also said, yemen of Galilee, why stand ye

gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Chap. 17. v. 31. He hath appointed a day, in the which he shall judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us^r, by his holy Spirit^s.

^r John 1. 11, 12. V. 11. He came unto his own, and his own received him not. V. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. ^s Tit. 3. 5, 6. V. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost. V. 6. Which he shed on us abundantly through Jesus Christ our Saviour.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ by working faith in us^r, and thereby uniting us to Christ, in our effectual Calling^t.

^r Ephes. 1. 13, 14. V. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise. V. 14. Which is an earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Job. 6. 37, 39. V. 37. All that the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out. V. 39. And this is the Father's will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. Eph. 2. 8. By grace ye are saved through faith, and that not of your selves, it is the gift of God. Eph. 3. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. 1 Cor. 1. 9. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is effectual Calling?

A. Effectual Calling is the work of Gods Spirit, whereby, convincing us of our sin and misery, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

1 Pet. 1. 9. Who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before

the world began. **2 Thess. 13. 19.** V. 13.] But we are bound to give thanks alwayes to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. **V. 14.]** Whereunto he hath called you by your Gospel to the obtaining of the glory of the Lord Jesus Christ. **1 Thess. 2. 17.** Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? **1 Thess. 16. 18.** To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. **Ezek. 36. 26, 27.** V. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you hearts of flesh. **V. 27.]** And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. **Job. 8. 44, 45.** V. 44.] No man can come unto me except he be drawn by the Father, and I will raise him up at the last day. **V. 45.]** As it is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me. **John. 1. 13.** For he is God that worketh in you, both to will and to do of his good pleasure.

Q. What benefits do they that are Effectually Called partake of, in this life?

A. They that are effectually called do in this life partake of justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.

Rom. 8. 30. Moreover whom he did predestinate them he also called, and whom he called them he also

justified, and whom he justified, them he also glorified. **Eph. 1. 5.** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. **1 Cor. 1. 30.** Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. What is Justification?

A. Justification is an act of Gods free grace whereby he pardoneth all our sins, and accepteth us as righteous.

Rom. 3. 24, 25. V. 24.] Being justified freely by his grace, through

the redemption that is in Jesus Christ. **V. 25.]** Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. **Rom. 4. 6.** Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. **V. 7.]** Saying blessed are they whose iniquities are forgiven, and whose sins are covered. **V. 8.]** Blessed is the man to whom the Lord will not impute sin.

teous

2 Cor. 5. 19. To wit, **teous in his sight**, onely for the righteousness of that God was in **Christ imputed to us**; and received by **Faith alone**.

not imputing their trespasses unto them, and hath committed to us the word of reconciliation. V. 11.] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. * Rom. 5. 7. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. V. 18.] Therefore, as by the offence of one, judgement came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification, of life. V. 19.] As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. * Gal. 3. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. What is Adoption?

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the priviledges of the sons of God. * 1 Job. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. * 1 Job. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. 8. 17. And if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him; that we may be glorified also together.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. * 1 Thess. 2. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth. * Eph. 4. 13. And be renewed in the Spirit of your mind. V. 14.] And that ye put on that new man which after God is created in righteousness and true holiness. * Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. V. 6.] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification

are

are assurance of Gods love, peace of conscience, joy in the holy Ghost, encrease of grace, and perseverance therein to the end. *Rom. 5. 1. There fore being justified by faith we have peace with God through our Lord Jesus Christ. V. 2.]* By whom also we have access by faith into this grace where in we stand, and rejoice in hope of the glory of God. *V. 5.]* And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us. *Rom. 14. 17.* For the Kingdom of God is not meat and drink: but righteousness, and peace, and joy in the holy Ghost. *Prov. 4. 18.* The path of the just, is as the shining light, that shineth more and more unto the perfect day. *1 Job. 5. 13.* These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Pet. 1. 5.* Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Q. What benefits do believers receive from Christ, at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately passe into glory, and their bodies being still united to Christ, do rest in their graves, till the resurrection. *Heb. 12. 23.* To the general assembly and Church of the first-born which are

written in heaven, and to God the judge of all, and to the spirits of just men made perfect. *1 Cor. 5. 1.* For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. *V. 6.]* Therefore we are confident, knowing that whilst we are at home in the body, we are absent from the Lord. *V. 8.]* We are confident I say, and willing, rather to be absent from the body and to be present with the Lord. *Phil. 1. 23.* For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. *Luke 23. 43.* And Jesus said unto him, verily, I say unto thee, to day shalt thou be with me in Paradise. *1 Thes. 4. 14.* For if we believe Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. *1 Isa. 57. 2.* He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. *Job 19. 26.* And though after my skin, worms destroy this body, yet in my flesh shall I see God. *V. 27.]* Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

Q. What benefit do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in it. *1 Cor. 15. 43.* It is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power.

Mat. 25. 23. His Lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. *Mat. 10. 32.* Whosoever shall confess me before men, him will I also confess before my father which is in heaven.

11 Job. 3. 21. Beloved full enjoying of God, to all eternity.
 now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know but in part, but then shall I know even as I am also known. 1 Thess. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we be ever with the Lord. V. 18.] Wherefore comfort one another with these words.

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

1 Mic. 6. 8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said, hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord, Behold, to obey is better than sacrifice, and to hearken then the far of rams.

Q. What did God at first revele to man for the rule of his obedience?

A. The law which God at first reveled to man for his obedience, was the Moral Law.^b

1 Rom. 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. V. 15.] Which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 7. 1. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them.

Q. Where is the Moral Law summarily comprehended?

A. The morall law is summarily comprehended in the ten Commandments.

1 Deut. 10. 4. And he wrote on the Tables according to the first writing, the ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Mar. 10. 17. And he said unto him, why callest thou me good, there is none good but one, that is God, but if thou wilt enter into life, keep the Commandments.

Q. What is the sum of the ten Commandments?

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour.

neighbour as our selves.

vignib:oon mid 7th 23: 27. 3rd

that love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. V. 37. This is the first and great Commandment. V. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. V. 40. On these two Commandments hang all the law and the Prophets.

Q. What is the Preface to the Ten Commandments?

A. The Preface to the ten Commandments is in these words [And the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.]

Q. What is the Preface to the ten Commandments?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

And as for the terrors of our enemies, might serve him without fear. V. 75.] In holiness and righteousness before him all the dayes of our lives. 1st Pet. 1. 15. But as he hath called you, he is holy, so be ye holy in all manner of conversation. V. 10. Because it is written, be ye holy for I am holy. V. 11. And if ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. V. 12. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation, received by tradition from your fathers. V. 13. But with the precious blood of Christ, of a Lamb without blemish, and without spot.

Q. Which is the first Commandment?

A. The first Commandment is [Thou shalt have no other Gods before me.]

Q. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the onely true God, and our God, and to worship and glorifie him with all our heart, mind, and strength, and to love him with all our heart, and with all our mind, and with all our strength, and to serve him with a perfect heart, and with a willing minde; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever. Deu. 10. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his Commandments, and his judgments, and to hearken unto his voice.

Mat. 4. 10. Then him accordingly.

saith Jesus unto him,
Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. **Psal. 99. 1.** Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth us any-
ing, or not worshipping and glorifying the true God,
as God^h, and our God^m, and the giving that worship
and glory to any other which is due to him alone.

Psal. 14. 1. The
fool hath said in his
heart there is no God,
they are corrupt, they
have done abomin-
able works; there is none that doeth good.

Rom. 1. 21. Because that when they knew God, they
glorified him not as God, neither were they thankful, but became vain in their imaginations, and
their foolish heart was darkened.

Psal. 81. 9. If thou shalt only obey the voice of the Lord thy God, which brought thee
out of the land of Egypt, open thy mouth wide and I will fill it. **V. 11.]** But my people would not
hearken to my voice, and Israel would none of me.

Rom. 1. 25. Who changed the truth of God
into a lie, and worshipped and served the creatures more than the Creator, who is blessed for ever, Amen.
V. 26.] For this cause God gave them up unto vile affections; for when they saw that their nature
was changed into that which is against nature.

**Q. What are we especially taught by these words, [before
me] in the first Commandment?**

A. These words before me, in the first Command-
ment teach us, that God^m who seeth all things, taketh
notice of us, and is much displeased with the sin of having
any other God^o.

Exod. 8. 5. to the end.

Psal. 44. 20, 21.] But

If we have forgotten

the name of our God, or stretched out our hands to a strange God; **V. 21.]** Shall not God search this
out? for he knoweth the secrets of the heart.

Q. Which is the second Commandment?

A. The second Commandment is [Thou shalt not
make unto thee any graven image, or any likeness of any
thing that is in heaven above, or that is in the earth be-
neath, or that is in the water under the earth; thou shalt not
bow down thyself to them nor serve them: for I the Lord thy
God am a jealous God, visiting the iniquity of the fathers upon
the children, unto the third and fourth generation of them
that hate me; and showing mercy unto thousands, of
them that love me, and keep my Commandments P.]

Exod. 20. 4, 5, 6.

Q. What

Q. What is required in the second Commandment?

A. The second Commandment requireth; the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word.

Deut. 32. 46.

And he said unto them,
Set your hearts unto

all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law. *Mat. 23. 10.* Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always unto the end of the world. *Act. 2. 42.* And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayer.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images; or any other way, not appointed in his word.

Deut. 4. 15, 16, 17,

18, 19. Take ye

therefore good heed unto your selves. (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.) *V. 16.* Lest you corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male or female. *V. 17.]* The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air. *V. 18.]* The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. *Ver. 19.]* And lest thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Starres, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. *Exod. 32. 5-8.* And when Aaron saw it he built an Altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord. *V. 8.]* They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. *Deut. 12. 31, 32.* Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. *V. 32.]* Whatsoever I command you, observe to do; thou shalt not add thereto, nor diminish from it.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment are, Gods sovereignty over us, his property in us, and his zeal he hath to his own worship.

Psal. 95. 3, 6. Let

us come before his
presence with thanks-

giving, and make a joyful noise unto him with Psalms. *V. 3.]* For the Lord is a great God, and a great King above all Gods. *V. 6.]* O come let us worship and bow down, let us kneel before the Lord our maker. *Psal. 45. 11.* So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him. *Exod. 24. 13, 14.* But ye shall destroy their altars break their images, and cut down their groves. *V. 14.]* For thou shalt worship no other God, for the Lord whose name is Jealous, is a jealous God.

Q. Which is the third Commandment?

A. The

A. The third Commandment is, They shall not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Exod. 20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

Mat. 6. 9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut. 18. 18.* If thou wilt not observe to do all the words of this law, written in this book, that thou maist fear this glorious and fearful name THE LORD THY GOD. *Psal. 68. 4.* Sing unto God, sing praises to his name, extoll him that rideth upon the heavens by his name JAH, and rejoice before him. *Rev. 15. 3. 4.* And they sing the song of Moises, the servant of God, saying the song of the Lamb, saying great and marvellous are thy works, Lord God Almighty, just and true are thy ways, O Lord King of Saints. *V. 4. 3.* Who shall not fear thee O Lord and glorifie thy name for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest. *Mat. 21. 11. 12.* When the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place Incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts. *V. 12. 3.* But curst be the deceiver that putteth in his hand a scale, and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. *Psal. 138. 1. 2.* I will praise thee O Lord, before the gods will I sing praise unto thee. *V. 2. 3.* I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name. *Job 36. 24.* Remember that thou magnifiest his work, which men behold not.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known.

Mal. 1. 6. 7—12.

A son honoureth his father, and a servant his Master. If then I be a father, where is mine honor? and if I be a master, where is my fear, saith the Lord of Hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? *V. 7. 3.* Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible. *V. 12. 3.* But ye have profaned it, in that ye say, The Table of the Lord is polluted, and the fruit thereof, even his wheat, is contemptible. *Chap. 2. 2. 3.* If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea I have caused them already, because ye do not lay it to heart. *Chap. 3. 14.* Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinances and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is,

that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

[1 SAM. 2.12.—17.]

the sons of Eli were sons of Belial; they knew not the Lord—— V.17.] Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord—— V.22.] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation—— V.24.] Nay, my sons, for it is no good report that I hear; ye make the Lords people to transgress. 1 SAM. 3.13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. DEUT. 32.58, 59. See in letter [7] V.59.] Then the Lord will make thy plagues wonderful, and the plagues of thy seed even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy worke: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.]

[EXOD. 20.8, 9, 10, 11]

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, to be a holy Sabbath unto the Lord^h.

[DEUT. 5.13, 14, 15.]

Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee. V.13.] Six dayes shalt thou labour, and do all thy work. V.14.] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of

of the week, ever since, to continue to the end of the world, which is the Christian Sabbath. *Gen. 2: 3, 3.* And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. *V. 3.* And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God created and made. *1 Cor. 16: 1, 2.* Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. *V. 2.* Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Matt. 10: 7.* And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by an holy resting all that day^k, even from such worldly employments and recreations, as are lawful on other dayes^l, and spending the whole time in the publick and private exercises of Gods worship^m; except so much as is to be taken up in the works of necessity and mercyⁿ.

^k *Exod. 10: 8.* — 10. Remember the Sabbath day to keep it holy. — *V. 10.* But the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, nor thy son, &c. ^l *Neb. 13: 15, 16, 17, 18, 19.* — 21, 22. In those days saw I in Judah some treading Wine-presses on the Sabbath day, and bringing in sheaves, and lading Asses, as also wine, grapes, and figs; and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. *V. 16.* There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath day unto the children of Judah, and in Jerusalem. *V. 17.* Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? *V. 18.* Did not your fathers thus? and did not God bring all this evil upon us, and upon this City? yet ye being more wigh upon Israel by profaning the Sabbath. *V. 19.* And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that they should be no burden brought in on the Sabbath day. *V. 21.* Then testified I against them, saying, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. *V. 22.* And I commanded the Levites that they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath. Remember me, O my God, concerning this also, &c. — ^m *Luke 4: 16.* And he came to Nazareth where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up to read. *Matt. 10: 7.* And upon the first day of the week, &c. See letter [1] *Psa. 91: 1* like, A Psalm, or song for the Sabbath day. *Isa. 66: 23.* And it shall come to passe that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. ⁿ *Matt. 12: from ver. 1. to ver. 13.* At that time Jesus went on the Sabbath day through the corn, and his Disciples were an-hungred; and began to pluck the ears of corn and to eat. But when the Pharisees, &c. —

Q. What are the sins forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission of careful performance of the duties required;

red^e, and the profaning the day by idleness^e, or doing that which is in it self sinful^e, or by unnecessary thoughts, words, or works about our worldly employments or recreations^e.

Ezekiel 22.30. Her Priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, nei-

ther have they shewed difference between the unclean and cleane; they have hid their eyes from my Sabbaths, and I am profaned among them. *Amos 8.5.* Saying, When will the New Moon be gone, that we may sell corn; and the Sabbath, that we may sell forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. *Mal. 1.13.* Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord? *Act. 20.7-9.* And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

V.95. And there sat in a window a certain young man named Eueychus, being fallen into a deep sleep; and as Paul was long preaching he sunk down with sleep, and fell down from the third lof, and was taken up dead. *Ezek. 23.38.* Moreover, thus they have done to me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths.

Jer. 17.24,25,26. And it shall come to passe if ye diligently hearken unto me, saith the Lord, so being in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. *V.26.* Then shall there enter into the gates of this City Kings and Princes sitting upon the throne of David, riding in chariots and on horses, they and their Princes, the men of Judah and the inhabitants of Jerusalem; and this City shall remain for ever. *V.26.* And they shall come from the Clitie of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt-offerings and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. *Isa. 58.13.* If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six daies of the week for our own imploiment, his challenging a special property in the seventh, his own example, and his blessing the Sabbath day.

Exod. 20.9. Six dayes shall thou labour and do all thy

work. *Exod. 20.11.* For in six daies the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.

Q. What is the fifth Commandment?

A. The fifth Commandment is, [Honour thy father and thy mother that thy dayes may be long upon the land which the Lord thy God giveth thee.]

Exod. 20.12.

Q. What is required in the fifth Commandment.

D

A. The

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors *, inferiors *, or equals *.

* Eph. 4. 21. Submitting your selves one to another in the fear of God. * 1 Pet. 2.

17. Honour all men, Love the brotherhood. Fear God. Honour's ye King. * Rom. 12. 10. Be kindly aff: to one another, with brotherly love in honour preferring one another.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations *.

* Mat. 15. 4. For God commanded, saying, Honour thy father, & mother, and he that

curseth father or mother let him die the death. V. 5.] But ye say whosoever shall say to his father or his mother, it is a gift by whichsoever thou mightest be profited by me, V. 6.] And honour not his father or his mother, he shall be free, thus have you made the Commandments of God of none effect by your tradition. *Ezek. 34. 1, 2, 3, 4.* Son of man prophecy against the shepherds of Israel, prophecy, and say unto them, Thus saith the Lord God unto the shepherds, who be to the shepherds of Israel, that do feed themselves, should not the shepherds feed the flocks? V. 3.] Ye eat the fat and cloath you with the wool; ye kill them that are fat, but ye feed not the flock. V. 4.] The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken; nor brought again that which was driven away, nor sought that which was lost; but with force and cruelty have ye ruled them. *John. 13. 8.* One another say thing, but to love one another: for he that loveth another hath fulfilled the Law.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good,) to all such as keep this Commandment *.

* Deut. 5. 16. Honour thy father and thy

mother as the Lord thy God hath commanded thee: that thy daies may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *Eph. 6. 1, 2.* Honour thy father, and thy mother (which is the first Commandment with promise.) V. 3. That it may be well with thee, and thou shalt live long on the earth.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill^b.]

* *Exod. 20. 13.*

Q. What

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life^e, and the life of others^d.

their own wives as their own bodies. He that loveth his wife, loveth himself. *V. 19* For no man ever bare his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? *d 1 King. 18.4.* For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.

Eph. 5.28, 29. So ought men to love

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto^e.

1 Th. 16.28. But Paul cried with a loud voice saying, Do thy

self no harm for we are all here. *Gen. 9.6. Who so sheddeth mans blood, by man shall his blood be shed; for in the image of God made he man.*

Q. Which is the seventh Commandment?

A. The seventh Commandment is [Thou shalt not commit adultery^e.]

Exod. 20.14.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behaviour^e.

1 Cor. 7. 1—3. 34—36. Nevertheless, to avoid fornication, let every man

have his own wife, and every woman her own husband. *V. 3.* Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. *V. 5.* Do fraud you not one the other, except it be with consent for a time, that ye may give. &c. *V. 34.* There is difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, how she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. *V. 36.* But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will; he sinneth not; let them marry. *Col. 4.6. Let your speech be alwayes with grace, seasoned with salt; that ye may know how ye ought to answer every man.* *1 Pet. 3. 2. While they bekeeld you, chaste conversation coupled with fear.*

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all

D. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹ *Matt. 15. 19.* For tinchast thoughts, words and actions ^b.

out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, — &c. *Matt. 5. 28.* But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Eph. 5. 3, 4.* But fornication and all uncleanness; or covetousness, let it not be once named amongst you, as becometh Saints: *V. 4.* Neither filthiness, nor foolish talking, nor jelling, which are not convenient; but rather giving of thanks.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, [*Thou shalt not steal.*]

¹ *Exod. 20. 15.*

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves, and others ^b.

² *Gen. 30. 30.* For it was little which thou hadst before I came, and it is now increased unto a multitude, and the Lord hath blessed thee since my coming, and now when shall I provide for my own house also? *1 Tim. 5. 8.* But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel. *Lev. 25. 35.* And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. *Deut. 22. 1, 2, 3, 4, 5.* Thou shalt not see thy brothers ox, or his sheep go astray, and hide thy self from them; thou shalt in any case bring them back again unto thy brother. *V. 2.* And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. *V. 3.* In like manner shalt thou do with his Ass, and with his raiment, and with all lost things of thy brothers that thou hast found; thou shalt not hide thy self. *V. 4.* Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again. *V. 5.* The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment; for all that do so are abomination unto the Lord thy God. *Exod. 23. 4, 5.* If thou meet thine enemies ox or ass going astray, thou shalt surely bring it back to him again. *V. 5.* If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. *Gen. 47. 14, 20.* And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and he brought the money into Pharaohs house. *V. 20.* And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may, unjustly hinder our own, or our neighbors wealth, or outward estate ¹.

¹ *Proo. 22. 17, & 23. 20, 21. & 28. 19. See all these in the Bible.*

Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.

Q. What is the ninth Commandment?

A. The

A. The ninth Commandment is [Thou shalt not bear false witness against thy neighbor^m.]

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and manⁿ, and of our own and our neighbors good names^o, especially in witness-bearing^p.

the judgment of truth and peace in your gates. * 3 Feb. 7. 11. Demetrius hath good report of all men and of the truth it self; yea, and we also bear record and ye know that our record is true. * Prov. 14. 5. A faithfull witness will not lie, but a false witness will utter lies. V. 15. A true witness delivereth souls, but a deceitful witness speaketh lies.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbors good name^o.

spake unto the men, and Eliab anger was kindled against David, and he said why comest thou down hither? and with whom hast thou left; these few sheep in the wilderness? I know thy pride and the naughtiness of thy heart, for thou art come down that thou mightest see the battle. Levit. 19. 16. Thou shalt not go up and down as a tale bearer among thy people, neither shalt thou stand against the blood of thy neighbor; I am the Lord. * Psal. 15. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Q. What is the tenth Commandment?

A. The tenth Commandment is, [Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors^o.]

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition^o, with a right and

out covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee. * 1 Tim. 6. 6. But godliness with contentment is great gain.

Job 1. 19. If I re-
joiced at the de-
struction of him that
hated me, or lift up

my self when evil found him.

Rom. 12. 15. Rejoyce with them that do rejoyce, and weep with
them that weep. 1 Tim. 1. 5. Now the end of the Commandment is, charity out of a pure heart and
of a good conscience, and of faith unfeigned. 1 Cor. 13. 4, 5, 6, 7. Charity suffereth long, and is kinde;
charity enyeth not, charity vaunteth not it self, is not puffed up. [V. 5.] Doth not behave it self un-
seemly, seeketh not her own, is not easily provoked, thinketh no evil. V. 6.] Rejoiceth not in iniqui-
ty, but rejoiceth in the truth. V. 7.] Beareth all things, believeth all things, hopeth all things, en-
dureth all things.

Q. What is forbidden in the tenth Commandment?

**A. The tenth Commandment forbiddeth all discon-
tentment with our own estate; envying, or grieving at
the good of our neighbour; and all inordinate moti-
ons and affections to any thing that is his.**

1 King. 21. 4. And
Ahab came into his
house heavy and dis-
pleased, because of

the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the in-
heritance of my fathers; and he laid him down upon his bed, and turned away his face and would eat
and sleep. Esd. 5. 3. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the
King's gate. 1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of
the destroyer.

Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one
another. Jas. 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not
against the truth. V. 16.] For where envying and strife is, there is confusion and every evil work.

Rom. 7. 7. What shall we say then, is the law sin? God forbid, nay I had not known sin but by the
law; for I had not known lust except the law had said, thou shalt not covet. V. 8.] But sin taking
occasion by the commandment, wrought in me all manner of concupiscence, for without the Law sin
was dead. Rom. 13. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal,

thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is
briefly comprehended in this, saying, namely, thou shalt love thy neighbor as thy self. Deut. 5. 21.
Neither shalt thou desire thy neighbors wife, neither shalt thou covet thy neighbors house, his field, or
man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbors.

**Q. Is any man able perfectly to keep the Commandments
of God?**

**A. No meeer man since the fall, is able in this life,
perfectly to keep the Commandments of God, but**

1 Esd. 7. 10. For there
is none just man on
earth that doth good
and sinneth not.

1 Job. 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not
in us. V. 10.] If we say that we have not sinned, we make him a liar, and his word is not in us. Gal.
3. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the
one to the other, so that ye cannot do the things that ye would,

Exhibit

ness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **Gen 8. 21.** And the Lord smelled a sweet savour, and the Lord said to his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again visit any more every thing living, yet I have done. **Rom 7. 9.** What then? are we better than they? no, in no wise, for we have before proved both Jews and Gentiles that they are all under sin.— **and so on to ver 21.** **1am 3. 3.** For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to hinder the whole body.— **and so on to ver 13.**

Q. Are all transgressions of the Law equally hai-

A. Some fins in themselves, and by reason of several

Sept. 24. He told
furthermore same as,
Said of man, said

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse,

Ex. 5. 6. Let no
man direct you with
vain words.

Q. What does God require of us that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us

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penitence unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the

17. 10. 11. Telling both to the ward means, whereby Christ communicateth to us the benefits of Redemption.

Great, and receive reward from God, and faith toward our Lord Jesus Christ. ⁴ *Prov. 1.1.* My (on if thou wilt receive my words; and blide my commandments with thee, and [as in] *verf. 6.* Chap. 8. *ver. 33.*) Hear instruction, and be wise, and refuse it not — and [as in] *to the end of the Chapter.* *Ifa. 55.3.* Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

Q What is faith in Jesus Christ?

4. Faith in Jesus Christ is a saving grace*, where-
by we receive, and rest upon him alone for salvation,
as he is offered to us in the Gospel.

of God even to them that believe on his name. *1sa. 26. 3.* Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. *V. 4.]* Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. *Phil. 3. 9.* And be found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal. 2. 16.* Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

Q. What is repentance unto life?

4. Repentance unto life is a saving grace^s, whereby
5 AB. 17. 18. When they heard these things they held their breath, and glorified
 a sinner out of true sense of his sin^h, & apprehension
 of the mercy of God in Christ^k, doth with griefe and
 hatred of his sin, turne from it unto God^k, with full

God, saying, then
 And God allo to the Gentiles granted repentance unto the.
 And they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Man and brethren, what shall we do? **Act. 2.1** Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **Act. 2.12** Therefore also now faith the Lord, turn ye even to me with all your hearts and with fasting, and with weeping, and with mourning. **Jer. 3.22** Return ye backsliding children, and I will heal your backslidings; behold we come unto thee, for thou art the Lord our God. **Jer. 3.18** I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised: as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned, for thou art the Lord my God. **Jer. 3.19** Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did hear the reproach of my youth. **Ezek. 36.31** Then shall ye remember your own evil ways, and your doings which were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations.

purpose of, and endeavour after, new obedience!'

1st Cor. 7. 11. For
behold this self same

thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of your
selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge,
in all things you have approved your selves to be clear in this matter. *Isa. 1. 16.* Wash ye; make ye
clean; put away the evil of your doings from before mine eyes, cease to do evil. *V. 17.* Learn to do
well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Q. What are the outward means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances especially the Word, Sacraments and Prayer, all which are made effectual to the Elect, for salvation.

Mat. 28. 19. Go ye
therefore teach all na-
tions beginning them

in the name of the father, and of the son, and of the holy Ghost. *V. 20.* Teaching them to observe
all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the
world, Amen. *Act. 1. 42.*—16. 47. And they continued stedfastly in the Apostles doctrine and
fellowship, and in breaking of bread, and in prayers. *V. 46.* And they continuing daily with one
accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and
singleness of heart. *V. 47.* Praising God and having favour with all the people. And the Lord
added to the church daily (such as should be saved).

Q. How is the Word made effectual to salvation?

A. The Spirit of God maketh the readings, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Neb. 8. 8. So they
read in the book of
the law of God di-
stinctly, and gave the

sense, and caused them to understand the reading. *1 Cor. 14. 24.* But if all prophesie, and there come
in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. *V. 25.* And
thus are the secrets of his heart made manifest, and so falling down on his face he will worship God and
report that God is in you of a truth. *Act. 16. 18.* To open their eyes and to turn them from darkness to
light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance
among them which are sanctified by faith that is in me. *Psa. 19. 8.* The statutes of the Lord are
right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes. *Act. 10. 32.*
And now brethren I commend you to God, and to the word of his grace, which is able to build you up,
and to give you an inheritance among all them which are sanctified. *Rom. 15. 4.* For whatsoever things
were written afore-time, were written for our learning, that we through patience and comfort of the
Scriptures might have hope. *2 Tim. 3. 15.* And that from a child thou hast known the holy Scriptures
which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *V. 16.* All
Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c.
V. 17. That the man of God may be perfect, thoroughly furnished unto good works. *Rom. 16. from*
v. 13. 10 v. 17, and 1. 16,

Q. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. *1 Pet. 2. 1. Wherefore laying aside all malice and all guile, and hypocrites, and envies and evil speakings, V. 2.] As new born babes desire the sincere milk of the word that ye may grow thereby.* *1 Pet. 2. 12. Open thine mine eyes that I may behold wondrous things out of thy law.* *Heb. 4. 2. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.* *1 Thes. 2. 10. With all deceivable leniency of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.* *1 Pet. 1. 19. 11. Thy word have I hid in my heart, that I might not sin against thee.* *Luk. 8. 15. But that on the good ground are they which in an honest and good heart, having heard the word, keep it; and bring forth fruit with patience.* *1 Sam. 1. 25. But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his dealing.*

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

1 Pet. 3. 21. The like figure whereunto, even Baptisme, doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. *Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire.* *1 Cor. 3. 6. 7. I have planted, Apollo watered; but God gave the increase.* *V. 7.] So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.* *1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit,*

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefit of the new Covenant are represented, sealed and applied to believers.

Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee. *V. 10.] This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised.* *Exod. 12. throughout.* *1 Cor. 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus (as the same night in which he was betrayed) took bread.* *V. 26.] For as oft as ye eat this bread and drink this cup, ye do shew the Lords death till he come.*

Q. Which

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptisme^a, and the Lords Supper^b.

Mat. 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the holy Ghost. 16. 16, 27, 28 see the Bible.

Mat. 28. 19. Go ye therefore and teach all

Mat.

Q. What is Baptisme?

A. Baptisme is a Sacrament wherein the washing with Water, in the name of the Father, and of the Son, and of the holy Ghost^a, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords^b.

Mat. 28. 19. See in letter^c. Rom.

6. 4. Therefore we

are buried with him by baptism into death, that like as Christ^d was raised up from the dead by the glory of the father, even so we also should walk in newness of life. *Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.*

Q. To whom is Baptisme to be administered?

A. Baptisme is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him^e; but the infants of such as are members of the visible Church are to be baptized^d.

Mat. 28. 36. And as they went on their way they came unto a certain water, and the

Eunuch said, see, here is water; what doth hinder me to be baptized? *V. 37.* And Phillip said, If thou believest with all thine heart, thou mayest; and he answered, I believe that Jesus Christ is the Son of God. *Act. 8. 38.* Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost.

Act. 2. 38.

See before, *V. 39.* For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call. *Gen. 17. 10. See in letter^e. Gal. 3. 12.* In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. *V. 12.* Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *1 Cor. 7. 14.* For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; she was your children's uncleanness, but now are they holy.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal

¹Cor. 11. 23, 24, 25. I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night where he was betrayed took bread: V. 24.] And when he had given thanks, he brake it; and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, &c. ¹Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body^f, of their Faith to feed upon him^g, of their repentance^h, loveⁱ, and new obedience^k, lest coming unworthily, they eat and drink judgment to themselves^l.

¹Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. ¹Cor. 13. 5. Examine yourselves, whether ye be in the faith, prove your own selves, know you not that Jesus Christ is in you, except ye berepented. ¹Cor. 11. 31. For if we would judge our selves, we should not be judged. ¹Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? V. 17.] For we being many are one bread, and one body, for we are all partakers of that one bread. ¹Cor. 5. 7. Purge out therefore the old leaven that ye may be a new lump as ye are unleavened: for even Christ our Passover is sacrificed for us. V. 8.] Therefore let us keep the feast not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. ¹Cor. 11. 28, 29. See in letter [f]

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God^m, for things agreeable to his willⁿ, in the Name of Christ^o, with confession of our sins^p, and thankful acknowledgment of his mercies^q.

¹Psal. 61. 8. Trust in him at all times ye people; pour out your hearts before him: God is a refuge for us. Selah. ¹Job. 5. 14. And this is the confidence that we have in him that if we ask any thing according to his will, he heareth us. ¹Job. 16. 23. And in that day ye shall ask me nothing, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you. ¹Psal. 32. 5, 6. I acknowledged my sins unto thee, and mine iniquity have I not hid: I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. V. 6.] For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters they shall not come unto him. ¹Deu. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord the great and dreadful God, keeping the covenant and mercy to them that love him and keep his commandments. ¹Psal. 4. 6. Be careful for nothing but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Q. What

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer; but the special rule of direction is, that form of Prayer, which Christ taught his Disciples, commonly called the *Lords Prayer*.

Job. 5. 14. And this is the confidence that we have in him, that if we ask any thing, according to his will,

be heareth us. *Mat. 6. 9, 10, 11, 12, 13.* After this manner therefore pray ye, *Luk. 11. 2.* And he said unto them, When ye pray, say, Our father, &c.

Our father, &c.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer which is, [*Our Father which art in heaven;*] teacheth us, to draw near to God with all holy reverence and confidence as children to a father ready to help us, and that we should pray with and for others.

Mat. 6. 9.

have received the Spirit of Adoption, whereby we cry, Abba, Father. *Luk. 11. 13.* If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? *Act. 12. 5.* Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. *1 Tim. 2. 1. 2.* I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. *V. 2.]* For Kings, and for all that are in authority, &c.

Rom. 8. 15. For we have not received the Spirit of bondage again to fear, but we

Q. What do we pray for in the first Petition?

A. In the first petition, [which is, *Hallowed be thy name*] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Psal. 67. 2, 3. That thy way may be known upon earth,

thy saving health among all nations. *V. 3.]* Let the people praise thee, O God, let all the people praise thee. *Psal. 8. throughout.*

Q. What do we pray for in the second Petition?

A. In the second Petition, [which is, *Thy Kingdom come*,] we pray that Satans Kingdom may be destroyed, and that the Kingdom of Grace might be advanced, our selves and others brought into it, and

Mat. 6. 10.

let them also that hate him flee before him. *V. 18.]* Thou hast ascended on high, (thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. *Rev. 12. 10, 11.* And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accusers of our brethren are cast out, which accused them before God day and night. *V. 11.]* And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

Psal. 68. 1.] — *18.]* Let God arise, let his enemies be scattered;

kept

4. *Thes. 3. 1.* Finally, kept in it^d, and that the Kingdom of glory may be
brethren, pray for us, hastened^e.
that the word of the

Lord may have free course, and be glorified, even as it is with you. *Thm. 1. 1.* Brethren, my hearty
desire and prayer to God for Israel is, That they might be saved. *Job. 1. 9.* — and pray for them, I pray
not for the world; but for them that thou hast given me, for they are thine. — *V. 10.* Neither
pray I for these alone, but for them also which shall believe on me through their word. *Rev.*
22. 30. He which testifieth these things saith, Surely I come quickly Amen, even so come Lord
Jesus.

Q. What do we pray for in the third Petition?

1 *Mat. 6. 10.*

A. In the third petition; (which is, *Thy will be done
on earth as it is in heaven*^e;) We pray, that God would
make us able and willing to know, obey, and submit to
his will in all things^e, as the Angels do in heaven^h.

1 *Psal. 67.* throughout.
Psal. 119. 36. En-
cline my heart unto thy
testimonies, and not to covetousness. *Mat. 26. 39.* And he went a little further, and fell on his face,
and prayed, saying, O my Father, if it be possible let this cup pass from me, nevertheless not as I will,
but as thou wilt. *1 Sam. 19. 24.* And it came to pass when he was come to Jerusalem to meet the King,
that the King said unto him, wherewith wast thou with me, Meribbaish? *Job 1. 21.* And said,
Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord
hath taken away, blessed be the name of the Lord. *1 Psal. 103. 20, 21.* Bless the Lord ye his Angels
that excell in strength, and do his commandments, hearkning unto the voice of his word. *V. 21.*
Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

Q. What do we pray for in the fourth Petition?

1 *Mat. 6. 11.*

A. In the fourth Petition, (which is, *Give us
this day our daily bread*ⁱ;) we pray, that of Gods free
gift, we may receive a competent portion of the good
things of this life and enjoy his blessing with them^k.

1 *Prov. 30. 8, 9.*
Remove from me
vanity and lies: give
me neither poverty,
nor riches: feed me with food convenient for me. *V. 9.* Lest I be full, and
deny thee, and say, who is the Lord? and lest I be poor, and steal, and take the name of my God in
vain. *Gen. 28. 20.* And Jacob vowed a vow, saying, if God will be with me, and keep me in this
way that I goe, and will give me bread to eat, and raiment to put on. *1 Thm. 4. 4, 5.* For every creature
of God is good and nothing to be refused, if it be received with thanksgiving. *V. 5.* For it is sanc-
tified, by the word of God, and prayer.

Q. What do we pray for in the fifth Petition?

1 *Mat. 6. 12.*

A. In the fifth Petition, which is, [*and Forgive us
our debts as we forgive our debtors*^l.] we pray that
God for Christs sake would freely pardon all our sins^m,

1 *Psal. 51. 1, 2, 3, 9.*
Have mercy upon me
O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out
my transgressions. *V. 2.* Wash me thoroughly from mine iniquity, and cleanse me from my sin.
V. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. *V. 9.*
Hide thy face from my sins, and blot out all mine iniquities. *Dan. 9. 17, 18, 19.* Now therefore our
God, hear thou the prayer of thy servants, O God,

which

which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others*.

* *1st. 11. 4.* And forgive us our sins; for we also forgive every

one that is indebted to us. *Mat. 18. 35.* So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil*^d,] we pray that God would either keep us from being tempted to sin^p, or support and deliver us when we are tempted^q.

* *Mat. 6. 13.*
† *Mat. 16. 41.* Watch and pray that ye enter not into temptation.

on, the Spirit indeed is willing, but the flesh is weak. *1 Cor. 12. 8.* For this thing I beseech the Lord thrice that it might depart from me.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, (which is, *For thine is the Kingdom, the power and the glory for ever, Amen*;) teacheth us to take our encouragement in prayer from God onely^f, and in our prayers to praise him, ascribing Kingdom, power and glory to him^g: And in testimony of our desire and assurance to be heard, we say, *Amen*^h.

* *Mat. 6. 13.*
† *Dan. 9. 4.* — 7, 8, 9.
— 16, 17, 18, 19.
And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and area^l.

ful God, keeping the Covenant and mercy to them that love him, and keep his Commandments. — V. 7.] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, thorow all the countreys whither thou hast driven them, because of their trespass, that they have trespassed against thee. V. 8.] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our fathers, because we have trespassed against thee. V. 9.] To the Lord our God belongs mercies, and forgivenesses, though we have rebelled against him. — V. 16.] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. V. 17.] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, &c. V. 18.] O my God, incline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. V. 19.] O Lord hear, O Lord forgive, O Lord remember and do not defer nor for thine own sake, O my God, for thy City and thy people are called by thy Name. — 1 Chr. 29. 10, 11, 12, 13. Wherefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, Lord God of Israel; our Father for ever. V. 14.] Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the

such is thine : thine is the Kingdom, O Lord, and thou art exalted as head above all. V. 12.] Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. V. 13.] Now therefore, our God, we thank thee, and blest thy glorious Name. 1 Cor. 14. 16. Bles when thou their blest with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, feeling he understandeth not what thou sayest? Rev. 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus. V. 21.] The grace of our Lord Jesus Christ be with you all. AMEN.

The

The Ten Commandments

EXODUS, XX.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me:
II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six days hath God made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD God hath blessed the Sabbath day, and hath commanded that thou shalt not do any work, thou, neither son, nor daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is with thee, on the Sabbath day: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD God hath blessed the Sabbath day, and hath commanded that thou shalt not do any work, thou, neither son, nor daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is with thee, on the Sabbath day.

V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The LORDS PRAYER,

XX

Matth. 6.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Catechism.

I BELIEVE in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the Forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* i. e. Continued in the state of the dead, and under the power of death till the third day.

XXI

adoption

